



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Alif. Lam. Meem</i> ¹ .	الْمُرْ
2. Have reckoned the mankind that they ^z (<i>be</i>) left to say they ^z we believed while they (<i>are</i>) not (<i>to be</i>) essayed they ^z .	أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿١﴾
3. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We essayed whom ^r of before them; so surely assuredly ² knows Allah who ^r <i>ssadago</i> (<i>always enforced the truth they^z</i>) and surely assuredly (<i>to</i>) know [<i>He</i>] the liars.	وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٢﴾
4. Or reckoned who ^r work they ^z the misdeeds to surpass Us; fouled what they ^z rule.	أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ ﴿٣﴾
5. Whoever [<i>was</i>] <i>yarjo</i> ³ (<i>fears/ hopes-for [he]</i>) Allah's <i>leqa'a</i> (<i>meet</i>) then verily Allah's <i>ajala</i> ⁴ (<i>term-limit</i>) (<i>is</i>) surely <i>aa'ten</i> ^x (<i>approaching/ coming</i>) ^x ; and He (<i>is</i>) The <i>Sameeo</i> ⁵ (<i>The Acute-Hearer/ The Enabler of others to hear-/ favorable Answerer to prayer</i>), The Omniscient.	مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ لَاتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾
6. And whoever <i>jahada</i> (<i>he had exerted his utmost mental, physical and possessional efforts fighting/ striving in Allah's cause</i>), so verily only <i>youjahedo</i> (<i>he makes jahada</i>) for himself ^w ; verily, Allah (<i>is</i>) surely Rich, a'n (<i>regarding</i>) the worlds.	وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٥﴾
7. And who ^r believed they ^z and worked the righteous-work ^w they ^z surely assuredly ⁶ [<i>We</i>] expiate a'n (<i>off</i>) them their misdeeds and [<i>We</i>] surely assuredly requite them <i>absa'na</i> ⁷ (<i>perfecter and beautifuler</i>) (<i>than what</i>) they ^z were working.	وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٦﴾
8. And We enjoined the mankind by his both begetters (<i>parents</i>) (<i>to treat them</i>) <i>busnan</i> ⁸ (<i>ultimate beauty and adornment</i>); and <i>en</i> (<i>if</i>) both <i>jahadaka</i> (<i>both exerted their utmost mental, physical and possessional efforts fighting you^s</i>) to [<i>you^s</i>] partner (<i>other deities</i>) by Me what not for you ^s by it ^x a knowledge, then let-not [<i>you^s</i>] obey them both; to Me, (<i>is</i>) your ⁿ return; then <i>ona'bbe'o</i> ([<i>I</i>] <i>inform by</i>	وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرَكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ

¹ See the *Lexicon* attached to this *Translation* for a commentary on this.

² The "ل" in "لَيَعْلَمَنَّ", in both cases are *juratory* "ل" = "ال القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in both cases by "assuredly"

³ The word "يرجو" from "رجا" which stands for *several meanings*: (1) *fear*; (2) *hope*; (3) *want!* See *الهادي*, *اللسان*, and *القرطبي*! Almost *all* Qur'an commentators are *unanimous* that in this *Ayah* it means: *feared!*

⁴ The word "الأجل" means *term-limit*, see *اللسان*!

⁵ See the *Lexicon* attached to this *Translation* for this multi-meaning word "Same'o" = "المُسمع"

⁶ The "ل" in "لَنُكَفِّرَنَّ" and "لَنَجْزِيَنَّهُمْ" in both cases are *juratory* "ل" = "ال القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in both cases by "assuredly"

⁷ There is no English word for *أحسن* = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

⁸ Some *linguists* suggest that *الحسن* is for the *face* while *الجمال* is for the *parts of the body and other things*! See *الهادي* I cannot find a *suitable* word in English for "حسناً" = "ultimate beauty and adornment"! That is the begotten should try *genuinely* to have an *attitude* of treating the begetter-parents *with ultimate beauty and adornment*!

piece-of-significant-and-availing-news) you^b by what you^c were working.	تَعْمَلُونَ ﴿٩﴾
9. And who^r they believed^z and worked the righteous-works^w they^z [We] surely assuredly⁹ admit them [in] the <i>ssa'leheena</i> (righteous-people).	وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿١٠﴾
10. And of the mankind who^p says [he]: <i>aa'manna</i> (we believed) by Allah; then if (had been) annoyed [he] in Allah, [he] made the mankind's essay^w like Allah's torment; and <i>la'en</i> (indeed if) came a victory from your^t Lord, surely assuredly say they^z: verily we were [we] with you^b; is not Allah surely knowinger by what (<i>is</i>) in the worlds' chests.	وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١١﴾
11. And to surely assuredly know Allah who^r they^z believed and to surely assuredly know [He] the hypocrites.	وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١٢﴾
12. And said who^r disbelieved they^z to whom^r believed they^z: <i>ettabe'ao</i> (let-closely-follow you^z) our path; and let-bear[we] yourⁿ errors^w; and not they (are) bearing of their errors^w of a thing; verily they (are) sure liars.	وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطِيئَتَكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطِيئَتِهِمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَذِبُونَ ﴿١٣﴾
13. And let-assuredly¹⁰ bear they^z their heavies and heavies with their heavies; and let-assuredly¹¹ (be) asked they^z 'The <i>Qeyamater's</i>^w (Judgment's) Day <i>a'nma</i> (regarding) what they^z were <i>yafstarona</i> (they^z craft a lie for fraudulent end).	وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ وَلَيَسْئَلَنَّ يَوْمَ الْقِيَمَةِ عَمَّا كَانُوا يَفْتَرُونَ ﴿١٤﴾
14. And <i>laqad</i> (verily, already and affirmatively) We sent Noohan (Noah) to his people and waited [he] in them a thousand-year^w except fifty <i>aa'man</i>^{w12} (years but referring to specific anniversaries) then took them the flood while they (were) <i>dha'lemoona</i> (injustice-doers).	وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٥﴾
15. Then We delivered him and the Ark's^w companions while We made it^w an <i>Aya'tan</i>^w (sign/proof) for the worlds.	فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا ءَايَةً لِلْعَالَمِينَ ﴿١٦﴾
16. And <i>Ebraheema</i> (Abraham) <i>edh</i> (when/since) [he] said to his people: let-worship you^z Allah and <i>ettaqobo</i> (let-reverentially guard you^z against His displeasure); <i>tha'lekum</i> (be-afar-collective-you/that) (<i>is</i>) <i>khayron</i> (choicer/superior/-worthier) for you^b, <i>en(if)</i> you^c were [knowing].	وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٧﴾
17. Verily only you^z worship of lesser than/without Allah idols and you^z create <i>efkan</i>^x (slandorous-fabrication-/specious concoction)^x; verily whom^r you^z worship of lesser than/without Allah not possess they^z for you^b a <i>rez'qan</i>^x (victuals for sustenance)^x; so <i>ebtagbo</i> (let-earnestly quest you^z) <i>enda</i> (by munificence of/by Rule of) Allah the <i>rez'qa</i>^x (= <i>rez'qan</i>)^x and let-worship Him you^z and let-	إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۚ

⁹ The "ل" in "لندخلن" in Ayah 9 and "لنقولن" in Ayah 10, and "ليعلمن" in Ayah 11, in all cases are juratory "ل" = "ل القسم" amounting to= "التأكيد" i.e. affirmation, expressed in all cases by "assuredly"

¹⁰ The "ل" in "ليحملن" is a "ل قسم" = "jurative or juratory particle," according to إعراب القرآن، لمحمود صافي

¹¹ Ibid!

¹² The word *aa'am*= عام = year but in reference to an anniversary!

thank you^z for Him; to Him you^z (*shall be*) returned.

18. And *en(if)* you^z deny, so *qad* (*already and affirmatively*) denied *Umamum*^w (*peoples/ communities*)^w of before you^z; and not on the messenger except the announcement the manifester.

19. Have [and]¹³ not seen they^z how Allah begins the creation^x; afterwards [He] repeats it^x; verily *tha'leka* (*be-that-afar-it/ that*) on Allah (*is*) easy.

20. Let-say [*you*^s]: let-tread you^z in the Earth^w then let-look you^z how [He] began the creation; afterwards Allah institutes the genesis-she^{y14} the last-she^y; verily Allah (*is*) on everything Omnipotent.

21. Torments [He] whom^p [He] wills and *yarhamo* (*mercy-gives*) [He] whom^p [He] wills and to Him (*are to be*) transposed you^z.

22. And neither you^t (*are*) surely enfeeblers in the Earth^w and nor in the Heaven^w; and neither for you^b of lesser than/without Allah of a *wa'leyen* (*guardian/ ally*) and nor *na'sseren* (*iterative succorer*).

23. And who^t disbelieved they^z by Allah's *Aya'te*^w (*miracles/ signs/ proofs*) and His *leqa'a* (*meet*), those despaired they^z from My mercy^w; those for them (*is*) the painful torment.

24. So not [was] his people's answer except that they^z said: let-kill him you^z or *harreqoho* (*let-iteratively burn him you^z*); then delivered him Allah from the fire^w; verily in *tha'leka* (*be-that-afar-it/ that*) surely (*are*) *Aya'ten*^w (*miracles/ signs/ proofs*) for a believing people.

25. And said [*he*]: verily only *ittakhathtom*¹⁵ (*took and presumed you^z*) of lesser than/without Allah idols, affection^w among you^b in the life^w (*of*) the world^w; afterwards The *Qeyamete*'s^w (*Judgment's*) Day disbelieves some (*of*) you^b by some; and curses some (*of*) you^b some; and yourⁿ abode/lodging (*is*) The Fire^w; and not for you^b of *na'ssereena* (*iterative succorers*).

26. Then believed for him *Lootton* (*Lott*) and said [*he*]: verily I am an emigrant to my Lord; verily He (*is*) The Mighty The *Hakeemo*¹⁶ (*infinite bekma*¹⁷ Possessor).

27. And We granted for him *Is'haqa* (*Isaac*) and *Ya'aqooba*

إِلَيْهِ تُرْجَعُونَ ﴿١٨﴾

وَأَنْ تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ
مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ

إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٩﴾

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ
الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ

عَلَى اللَّهِ يَسِيرٌ ﴿٢٠﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا
كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ
النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى

كُلِّ شَيْءٍ قَدِيرٌ ﴿٢١﴾

يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن
يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿٢٢﴾

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ
وَلَا فِي السَّمَاءِ وَمَا لَكُم مِّن دُونِ
اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٣﴾

وَالَّذِينَ كَفَرُوا بَيَّاتَتْ اللَّهُ
وَلِقَائِهِمْ أُولَئِكَ يَئِسُوا مِن رَّحْمَتِي
وَأُولَئِكَ هُم عَذَابٌ أَلِيمٌ ﴿٢٤﴾

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا
أَنْ قَالُوا أَاقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَاهُ
اللَّهُ مِرًّا النَّارَ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٥﴾

وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ
أَوْثِنًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ
الدُّنْيَا ثُمَّ يَوْمَ الْقِيَمَةِ يَكْفُرُ
بَعْضُكُم بِبَعْضٍ وَبَلَعُوا
بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ
وَمَا لَكُم مِّن نَّاصِرِينَ ﴿٢٦﴾

فَقَامَنَّ لَهُ لُوطٌ وَقَالَ إِنِّي
مُهَاجِرٌ إِلَى رَبِّي إِنَّهُ هُوَ الْعَزِيزُ
الْحَكِيمُ ﴿٢٧﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ

¹³ The Arabic interrogative-castigatory particle “أَوَلَمْ” (implying negation) is made up of *three parts* (لَمْ), (وَلَمْ), (أَوَلَمْ) meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (وَلَمْ) = (and) component is (وَلَمْ) of coupling which normally commences the sentence! However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence! It implies why they have *not* done proper examination of all the facts and considered the proper decision accordingly! See the Lexicon attached to this Translation for elaboration!

¹⁴ The word “النَّشْأَةُ” = “genesis^w” in Arabic is *feminine*, so *its qualifier must be likewise*! Hence both!

¹⁵ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “اِفْتَعَالُ” for “الِاتِّخَاذُ”, as stated in *لسان العرب*; therefore, “اتَّخَذَ” is *always* taking and *presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

¹⁶ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

¹⁷ See the Lexicon attached to this Translation for “bekma”

(Jacob); and We made in his progeny^w the prophethood^w and the book; and *aa'taynaho* (We accorded him) his remuneration in the world^w; and verily he (is) in the Hereafter^w surely of the *ssa'leheena* (righteous-people).

28. And *Loottan* (*Lott*) *edh* (when/since) [he] said for his people: verily you^b surely *ta'atona*^x (you^z commit/-perpetrate)^x the profanity^{w18} not preceded you^b by it^w of an *ahaden*¹⁹ (a lone/any-one) of the worlds.

29. Verily you^b *ta'atona*^x (you^z come onto/ have sexual intercourse with)^x the men and you^z [cut] the path and *ta'atona*^x (commit/perpetrate you^z) in *na'dee* (meeting place/ association-/guild/club) youⁿ the *munkara* (rationally objectionable or *Sharey'ah* prohibited deed); then not [was] his people's answer except that said they^z: let-come (to) us [you^s] by Allah's torment *en* (if) you^g were of the *ssa'dequeena* (always truth enforcers).

30. Said [he]: my Lord, let-succor me [You^s] over the people the corrupters.

31. And *lamma* (when/whence) came^w Our messengers *Ebraheema* (Abraham) by the *bushra*^w (pleasing-tiding)^{w20} they^z said: verily we (are) *muhleko* (perishing/-causers to perish) this^w the village's^{w21} folks^w; verily its^w folks^w were *dha'lemeena*²² (injustice-doers).

32. Said [he]: verily in it^w *Loottan* (*Lott*); they^z said: we (are) knowinger by whom^p (are) in it^w; surely we assuredly²³ deliver him and his family^w except his woman (wife), was-she^y of the *gha'bereena* (residuum/remnants).

33. And *lamma* (when/whence) that came-she^y Our messengers^x *Loottan* (*Lott*), displeased²⁴ [he] by them and straitened [he] by them *thar'an*²⁵ (measure-/capacity) and they^z said: let-not fear [you^s] and let-not sadden [you^s]; verily we (are) *Monajjo* (iterative deliverers) you^g and your^t family^w except your^t woman (wife), was-she^y of the *gha'bereena* (residuum/remnants).

34. Verily We (are) *munzeloona*²⁶ (we are causers of the descending) on this [the] village's^w folk^w *rejzan*²⁷ (successive:

وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ
وَأَتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ
فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٨﴾

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ
لِفَاعِلُونَ الْفَاحِشَةِ مَا سَبَقَكُمْ بِهَا
مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٢٩﴾

أَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ
السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ
الْمُنْكَرَ فَمَا كَانَ جَوَابَ
قَوْمِهِ إِلَّا أَنْ قَالُوا أَئِنَّا لَبَعَذَابُ
اللَّهِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٣٠﴾

قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ
الْمُفْسِدِينَ ﴿٣١﴾

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى
قَالُوا إِنَّا مَهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ
إِنَّ أَهْلَهَا كَانَوْا ظَالِمِينَ ﴿٣٢﴾

قَالَ إِن فِيهَا لِلَّذِينَ لَا يَعْلَمُونَ
أَلَمَ لَكُمْ فِيهَا لَنَنْجِيَنَّهٗ وَأَهْلَهُ إِلَّا
أَمْرًا تُرِيدُونَ ﴿٣٣﴾

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا
سِوَاهُ بَيْنَهُمْ وَضَاقَ بِهِمْ ذَرْعًا
وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا
مُنْجُونَكَ وَأَهْلَكَ إِلَّا أَمْرًا تَكُنُ
كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٤﴾

إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ

¹⁸ The word “فاحشة” = “profanity” means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, committing Allah's proscriptions! Some times the word “فاحشة” or “الفاحشة” is euphemistically used to mean adultery or fornication or homosexuality, as in this context!

¹⁹ See the Lexicon attached to this Translation regarding “أحد”

²⁰ See the Lexicon attached to this Translation for *bashashara*/you**bashsharo**/mubasheron=يُبَشِّرُ/مُبَشِّرٌ

²¹ The word “village” is feminine in Arabic so its qualifier “this” must be likewise! So both have the [w] indicator!

²² The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See the Lexicon attached to this Translation!

²³ The “ل” in “لَنَنْجِيَنَّ” is a juratory “ل” = “القسم” amounting to= “التأكيد,” i.e. affirmation, expressed by “assuredly”!

²⁴ He wished he did not have them, as he was afraid from his people who would abuse them while he is not in a position to ward off his people from these guests!

²⁵ The expression “straitened by them *thar'an* (measure/capacity)” is an Arabic tongue expression meaning he could not stand the situation and did not know what to do in this case he was thinking what measures for him to take to protect them, i.e. his capacity to act was limited, by way of protecting “his guest!”

²⁶ The word “munzeloona” is plural, masculine subjective noun, meaning the causers of the descending! Hence “munzeloona” has no English equivalent! Descenders= ones that descends, give a different meaning!

²⁷ The word “رجز” has several meaning, successive: convulsive and perturbing torment! Also it includes Satan's whisper, sin, offense, and idol or worship of idols! See اللسان!

convulsive and perturbing torment) from the sky^w by what they^z were *yafsoqoona* (*rebelling they^z vis-à-vis Allah's command*).

35. And *laqad* (*verily, already and affirmatively*) We left of it^w an *Aya'tan*^w (*miracles/signs/proofs*) evident^w for a reasoning people.

36. And to *Madyana*^w their brother *Shu'ayban*; so [he] said: O, my people let-worship you^z Allah and *arjo*²⁸ (*let-you^z: hope/believe/fear*) The Day The Last; and not mischief²⁹ hardest you^z in the land^w (*as*) corrupters.

37. Then denied him they^z; so took-she^y them the *rajfato* (*Shudder-she^y / tremor-she^y*); so they^z became in their home^w kneelers.

38. And *Aadan* and *Thamooda* and *qad* (*already and affirmatively*) evidenced for you^b of their dwellings; and adorned for them the Satan their works, so [he] repelled them *a'n* (*off*) the path; and they^z were *mustabsseereena* (*ponderers/overall evaluator of the facts and their possible consequences*).

39. And *Qaroon* and Pharaoh and *Hamana*; and *laqad* (*verily, already and affirmatively*) came (*to*) them *Mosa* (*Moses*) by the evidences-she^y; then *istakbaro*³⁰ (*they^z had affirmed theirⁿ standing haughtily above submission*) in the land^w and not they^z were foregoers.

40. So each, We took by his offense³¹; so of them whom^p We sent on him a *hasseban* (*stone-storm*); and of them whom^p took-she^y him the shriek-she^y; and of them whom^p We imploded by him the land^w; and of them whom^p We drowned; and not [was] Allah to wrong³² them, [and] but they^z were (*to*) their selves^w wronging.

41. Example/parable (*of*) whom^r *ittakbatho*³³ (*took and presumed they^z*) of lesser than/without Allah *an'leyaa*³⁴ (*guardians/allies*) as parable/example (*of*) the spider's^w house, *ittakha-that*³⁵ (*it^w took-she^y and made*) a house; and

الْقَرِيَّةِ رَجْرًا مِّنَ السَّمَاءِ بِمَا
كَانُوا يَفْسُقُونَ ﴿٣٥﴾

وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً
لِّقَوْمٍ يَعْقِلُونَ ﴿٣٦﴾

وَالِىَ مَدْيَنَ أَخَاهُمْ شُعَيْبًا
فَقَالَ يَنْقُورِ اعْبُدُوا اللَّهَ وَارْجُوا
الْيَوْمَ الْآخِرَ وَلَا تَعْتُوا فِي
الْأَرْضِ مُفْسِدِينَ ﴿٣٧﴾

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ
فَأَصْبَحُوا فِي دَارِهِمْ جُنُجَمِينَ ﴿٣٨﴾

وَعَادًا وَثُمُودًا وَقَدْ تَبَيَّنَ لَكُمْ
مِّنْ مَّسْكِنِهِمْ وَزَيَّنَ لَهُمُ
الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ
السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٩﴾

وَقُرُونٍ وَفِرْعَوْنَ وَهَمِرَ
وَلَقَدْ جَاءَهُمْ مُّوسَىٰ بِالْبَيِّنَاتِ
فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا
كَانُوا سَابِقِينَ ﴿٤٠﴾

فَكُلًّا أَخَذْنَا بِذَنْبِهِ فَمِنْهُمْ
مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ
مَّنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ
مَّنْ خَسَفْنَا بِهِ الْأَرْضَ
وَمِنْهُمْ مَّنْ أَغْرَقْنَا وَمَا
كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ
كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤١﴾

مَثَلُ الَّذِينَ اتَّخَذُوا مِن دُونِ
اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ
اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ

²⁸ The word “ارجوا” from “رجا” which stands for *several meanings*: (1) *fear*; (2) *hope*; (3) *want!* See الهادي, اللسان, and القرطبي! In this *Ayah* it means: *fear* or *believe*, according to القرطبي, as they did *not believe*!

²⁹ The word “تعتوا” means to mischief causing multitudinous or hardest corruption! See اللسان!

³⁰ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

³¹ The expression “أخذه بذنبه” = “took him by his offense” means *punished him!* In this case *He punished them all!*

³² The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

³³ The word “اتخذ” from “الاتخاذ” which is “افتعال” for “الاتخاذ”, as stated in لسان العرب, therefore, “اتخذ” is *always* taking and presuming *some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

³⁴ The word “اولياء” could also mean, among them: *protector, friend*!

³⁵ Ibid!

verily frailest (of) the houses (is) surely the spider's^w house, had they^z were knowing.

الْبُيُوتِ لَبِيتُ الْعَنْكَبُوتِ لَوْ
كَانُوا يَعْلَمُونَ ﴿١١﴾

42. Verily Allah knows what they^z invoke of lesser than/without Him of a thing; and He (is) The Mighty, The Hakeemo³⁶ (infinite hekma³⁷ Possessor).

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ
دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿١٢﴾

43. And telka^w (she-that-afar-it^w / those^w) (are) the parables/-examples We strike it^w for the mankind and not understand it^w except the knowers.

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ
وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿١٣﴾

44. Created Allah the Heavens^w and the Earth^w by the right; verily in tha'leka (he-that-afar-it/ that) (are) surely Aya'tan^w (miracles/ signs/ proofs) for the believers.

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ
إِنَّ فِي ذَلِكَ لَآيَةً لِلْمُؤْمِنِينَ ﴿١٤﴾

45. Let-recite [you^s] what (had been) revealed³⁸ to you^g of The Book; and a'qem³⁹ (let-[you^s] up/sustain the prescribed obligations of) the Prayer^w; verily the Prayer^w forbids⁴⁰ a'n (off) the profanity^{w41} and the munkara (rationally objectionable or Sharey'ah prohibited deed); and surely thekro (Qur'an/ mention of) Allah (is) bigger⁴² and Allah knows what tassna'ona (carefully-craft you^c).

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ
الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ
الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ
يَعْلَمُ مَا تَصْنَعُونَ ﴿١٥﴾

46. And let-not dispute you^z the book's folks^w except by which^u it^w (is) ahsa'no⁴³ (perfecter and beautifuler), except whom^r dhalamo⁴⁴ (wronged they^z) of them; and let-say you^z: we believed by what (had been) descended to us and (had been) descended to you^b; and our elaho (deity) and yourⁿ elaho (deity) (is) One, and we (are) for Him Muslims.

وَلَا تَجِدُوا أَهْلَ الْكِتَابِ إِلَّا
بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا
مِنْهُمْ وَقُولُوا ءَامَنَّا بِالَّذِي أُنْزِلَ
إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَيْنَا وَإِلَهُكُمْ
وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٦﴾

47. And like tha'leka (he-that-afar-it/ that) We descended to you^g The Book^x; so whom^r aa'tayna (We accorded) them The Book^x they^z believe by it^x; and of these who^p [he] believes by it^x; and not reject by Our Aya'te^w (messages/ signs/ proofs) except the disbelievers.

وَكَذَلِكَ أُنْزِلْنَا إِلَيْكَ الْكِتَابَ
فَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ
بِهِ وَمِنْهُمْ مَن هُوَ لَا يُمْنُ بِهِ وَمَا
نُحَدِّثُكَ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿١٧﴾

48. And not you^g were reciting of before it^x of a book and not scribe it^x [you^s] by your^t yamene (right-hand)^w then surely (would have) suspected the falsifiers.

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ
كِتَابٍ وَلَا تَخْطُطُهُ بِيَمِينِكَ إِذَا
لَا رَتَابَ الْمُبْتَطِلُونَ ﴿١٨﴾

49. Rather it^x (is) Aya'ton^w (Qur'anic statements) evident-she^{ym}

بَلْ هُوَ ءَايَاتٌ بَيِّنَاتٌ فِي صُدُورِ

³⁶ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "الحكيم"

³⁷ See the Lexicon attached to this Translation for "hekma"

³⁸ The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And "الوحي" is fire or king! See اللسان!

³⁹ That is you^s up/sustain/maintain all the rituals necessary!

⁴⁰ The reader must differentiate between "forbids" and "prevents," i.e. do not mistakenly confuse the two!

⁴¹ The Arabic word used is "الفحشاء," = the noun of "فاحشة," see التاج! And "الفحشاء" = "profanity" or "profaneness" means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

⁴² The word "أكبر" has dual meanings: bigger (1) in term of size, degree, or intensity; or (2) precedence in terms of Time!

⁴³ There is no English word for أحسن = absane! Both words perfecter and beautifuler are in their adjective sense!

⁴⁴ See the Lexicon attached to this Translation for "ظالم" = "ظالم" = "injustice-doer" and "ظلم" = "wronged!"

in chests (of) whom^r oto (they^z had been accorded) the knowledge; and not reject by Our Aya'te^w (=Aya'ton^w) except the dha'lemoon⁴⁵ (injustice-doers).

50. And they^z said: lawla (why have not been) descended on him Aya'ton^w (miracles/signs/proofs) from his Lord; let-say [you^s]: verily only the Aya'to^w (=Aya'ton^w) (are) enda (by munificence of/by Rule of) Allah and verily only I am natbeeron (iterative warner) manifest.

51. Has [and] not sufficed them (that) verily We descended on you^s The Book (to be/being) recited on them; verily in tha'leka (he-that-afar-it/that) surely (are) mercy^w and reminiscence^w/remembrance^{w46} for a believing people.

52. Let-say [you^s]: sufficed by Allah between me and [between] you^b a witnesser/testifier; [He] knows what (are)in the Heavens^w and the Earth^w; and who^r they^z believed by the falsehood and they^z disbelieved by Allah;those, they (are) the losers.

53. And yasta'ajelo⁴⁷ (they^z affirmably hasten) you^s by the torment; and lawla (had it not been for) ajal⁴⁸ (term-limit) musamma⁴⁹ (that which is designated and/or named) surely (would have) come (to) them the torment and surely assuredly⁵⁰ ya'ateya^x (descends/comes to)^x them suddenly while they perceive not.

54. And yasta'ajelo⁵¹ (they^z affirmably hasten) you^s by the torment; and verily Hell^w (is) surely a besieger-she^y by the disbelievers.

55. Day overlies them the torment from above them and from beneath their feet^w; and [He/he]⁵² says: let-taste you^z what you^c were working.

56. O, My eba'de (worshippers/submitters/slaves), who^r believed they^z verily My Earth^w (is) vast^w; so eyyaya⁵³ (indeed particularize Me), so let-worship [Me]⁵⁴ you^z.

57. Each self^w (is) the death taster-she^y; afterwards to Us you^z (are to be) returned.

58. And who^r believed they^z and worked the righteous-works^w they^z surely⁵⁵ nobanwe'a ([We] deservedly ensconce)

الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ
بِقَائِنَا إِلَّا الظَّالِمُونَ ﴿٥٠﴾

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ
مِّن رَّبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِندَ
اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٥١﴾

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ
الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي
ذَٰلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ
يُؤْمِنُونَ ﴿٥٢﴾

قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ
شَهِيدًا يَعْلَمُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَالَّذِينَ ءَامَنُوا
بِالْبَيِّنَاتِ وَكَفَرُوا بِاللَّهِ
أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٥٣﴾

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ
مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٤﴾

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ
جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٥﴾

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِن فَوْقِهِمْ
وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا
مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٦﴾

يَعْبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي
وَسِعَةٌ فَلْيَنِي فَاعْبُدُونِ ﴿٥٧﴾

كُلُّ نَفْسٍ ذَاقَةُ الْمَوْتِ ثُمَّ
إِلَيْنَا تُرْجَعُونَ ﴿٥٨﴾

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

⁴⁵ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!"

⁴⁶ The word "ذكري" is "reminiscence/remembrance" based on this great Ayah, "And if the Satan (causes) you^s to assuredly forget then sit not, after [the] reminiscence/remembrance" (S 6: 68).

⁴⁷ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

⁴⁸ The word "الأجل" means term-limit, see اللسان!

⁴⁹ The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

⁵⁰ The "ل" in "ليأتين" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"

⁵¹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

⁵² The hidden pronoun in "[He/he]" = "says" could be for Allah or the angel in charge to do the job!

⁵³ The word "إني" = "أداة تأكيد لضمير منصوب" = an article of intensity for an objective pronoun!

⁵⁴ The letter "ن" in "فاعبدون" by Arabic (linguistic) Rule, is called "نون الوقاية أو العمد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي" The speaker's pronoun "ي" in "فاعبدون" is omitted, for "التخفيف" = "alleviation, lightening" or Ayat's end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

them of the Paradise^w chambers^w running from beneath it^w the rivers; immortals they^z (are) in it^w; *ne'ama* (most excellent) (is) the workers' remuneration.

لَبِئْسَ لَهُم مِّنَ الْجَنَّةِ غُرَفًا تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
نَعْمَ أَجْرُ الْعَمَلِينَ ﴿٥٨﴾

59. Who^r *ssabaro* (they^r held on patiently) and on their Lord they^r trust.

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾

60. And how many of a *dabba'ten*⁵⁶ (*she-moving-creature*), not carries its^w provision; Allah provides it^w and *eyyakum*⁵⁷ (indeed including you^b); and He (is) The *Sameeo*⁵⁸ (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*) The Omniscient.

وَكَايْنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا
اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ
الْعَلِيمُ ﴿٦٠﴾

61. And *la'en* (indeed if) asked them you^g: Who^a created the Heavens^w and the Earth^w and subjugated the sun^w and the moon^x; surely they^z assuredly⁵⁹ say Allah; so wherefrom⁶⁰ *yo'afakona*⁶¹ (are: off-right dissuaded/ dissuaded speciously they^r).

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ
لَيَقُولنَّ اللَّهُ فَإِن يُّؤْفَكُونَ ﴿٦١﴾

62. Allah *yabsotto* (swells/ expands) [He] the *rez'qa*^x (provision/ victuals for sustenance)^x for whom^p [He] wills of His *eba'de* (worshippers/ submitters/ slaves) and [He] constricts for him; verily Allah by everything (is) Omniscient.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ
عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّا اللَّهُ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿٦٢﴾

63. And *la'en* (indeed if) asked them you^g: Who^a *naẓẓala* ([He] iteratively descended) from the sky^w water^x then [He] quickened by it^x the land^w from after its^w death; surely assuredly⁶² they^z say: Allah; let-say [you^s]: the praise (is) for Allah; rather most (of) them reason not.

وَلَيْن سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ
مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ
مَوْتِهَا لَيَقُولنَّ اللَّهُ قُلِ الْحَمْدُ
لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾

64. And not this^w the world's^w life^w except an amusement and a play; and verily the Hereafter's^w home^w surely it^w (is) the life^w/living^w had they^z were knowing.

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ
وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ
الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾

65. Then if they^z embarked in the *folke*^x (*ship*)^x they^z invoked Allah faithfully/purely for Him the religion⁶³; then *lamma* (when/ whence) *najjahom* ([He] iteratively delivered them) to the desert⁶⁴ (land), *edha* (suddenly/ surprisingly) they^z partner (deities with Him).

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ
مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّيْنَهُمْ إِلَى
الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾

66. To disbelieve/ (be)-ungrateful they^r by what *aa'layna* (*We accorded*) them and to/let⁶⁵ *yatamatta'aona* (relish the temporary worldly delights they^r); then they^z will know.

لَيَكْفُرُوا بِمَا ءَاتَيْنَهُمْ وَلَيَمْتَعُوا
فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾

⁵⁵ The "ل" in "لَيُنْبَوِّنَهُمْ" or in "لَيَقُولنَّ" in the next *Ayah* 61, *Ayah* 63 or *Ayah* 69 below are juratory" = "القسم" = "ل" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"

⁵⁶ For lack of a better term I chose a "she-moving-creature" for "دابة", as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility!

⁵⁷ The word "إِيَّايَ", = "أداة تأكيد لضمير منصوب" = "an article of intensity for an objective pronoun!"

⁵⁸ See the *Lexicon* attached to this Translation for this multi-meaning word "Same'o" = "المسمع"

⁵⁹ See footnote 53 above regarding "لَيَقُولنَّ"

⁶⁰ The word "أَنَّى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

⁶¹ The word "يُؤْفَكُونَ" means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction!

⁶² See footnote 53 above regarding "لَيَقُولنَّ"

⁶³ Absolutely submitting to Him with respect to all the prescription and proscription of the religion!

⁶⁴ The word "الْبَرِّ" = "القفار، أي الخلاء من الأرض"، literally means "desert," i.e. furthest from any body of water! Also, "الْبَرِّ" figuratively speaking could stand for "land!" See *اللسان*!

⁶⁵ The word "لَيَمْتَعُوا" could carry double meanings: (1) simply to enjoy-the-transitory-worldly-delights; or (2) it is an actual command to let them, enjoy-the-transitory-worldly-delights but later they will pay for that!

67. Have [and] not they ^z seen (*that*) surely We made a sanctuary *aa'me'nan* (*that which is secured*) while (*to be/being*) abducted/snatched the mankind from around them; do then by the falsehood they ^z believe and by Allah's boon ^{w66} they ^z disbelieve- / (*be*)-ungrateful.

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا
وَيَتَخَفُ النَّاسُ مِنْ حَوْلِهِمْ
أَفَبِالْبِطْلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ
يَكْفُرُونَ ﴿٦٧﴾

68. And who ^a (*is*) wronger than who ^p *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie or denied [*he*] by the right *lamma* (*when/whence*) it ^x came (*to*) him; is not in Hell ^w a *mathwa*⁶⁷ (*forced: long-term/semi-permanent-abode*) for the disbelievers.

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ
كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ
أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٦٨﴾

69. And who ^r *jahado* (*they*^z *exerted their utmost mental/physical and possessional efforts fighting/striving in Allah's cause*) in Us, surely We assuredly⁶⁸ aright-guide them Our paths; and verily Allah (*is*) surely with the benefactors.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا
وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

⁶⁶ See the *Lexicon* attached to this *Translation* for “*ne'amah*” (“*boon*”)!

⁶⁷ In “اللسان” “*ثوى*” = *هلك*; and “*مَثْوًى*” in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the “*مَثْوًى*” is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an *obligatory* one and so “*forced: long-term/semi-permanent-abode*” seems to me rather appropriate!

⁶⁸ See footnote 53 except here for *لَنَهْدِيَنَّهُمْ*!